



HOLINESS TO THE LORD

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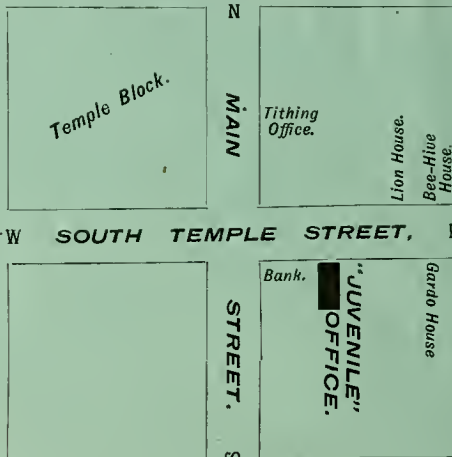
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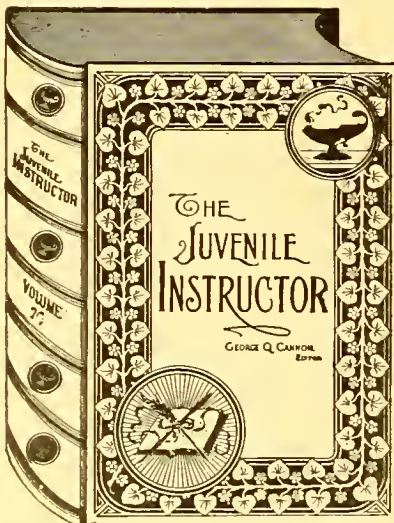
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ESKIMAU HARPOONING THE SEAL.

LIFE AMONG THE ESQUIMAUX.

THE people called Esquimaux are those who live along the coasts of the extreme northern part of America and some portion of

Asia, where that land is in close proximity to the American continent and separated by Behring's Strait. The country over which they are scattered is thousands of miles in extent, but is not thickly populated. They live

only along the coasts, where they collect in small villages. These communities very often only number about half a dozen families.

mer is as cold as our winter, and their winter is extremely severe. In truth they have no summer. The climate in which they live is



ESQUIMAUX AND THEIR DOGS.

The most strange feature to us of the Esquimaux life is that they are able to exist in such a cold and barren country, where their sum-

mer is as cold that scarcely any vegetation grows there. They have no trees to produce fruit to eat or fire to keep them warm. Vegetables.

are unknown, and the only kind of grass that is found there is a species of moss.

My young readers will no doubt wonder how people can live in such a place. Strange as it may seem, the Esquimaux live, and that quite happily, in this forbidding climate. They would not exchange their position for the pleasant and comfortable homes which you enjoy, even if they had the opportunity.

When we understand the habits and char-

those who originally inhabited the Asiatic shores of the Arctic region.

To give you an idea of the customs of this strange race or people let me sketch the life of an Esquimau.

When a child is born, he or she, as the case might be, is furnished with no clothing whatever. Until it is nearly three years old the child is carried in its mother's hood. This is a large head covering made of fur, and



ESQUIMAUX BUILDING A HOUSE.

acter of these people, we can then realize that their surroundings, though uninviting to us, are admirably adapted to their condition and wants.

The Esquimaux race are short in stature, and have a complexion similar to that of the American Indians. Their noses are rather flat and their cheek bones are prominent. They are supposed to be of the same race as our Indians, although some of them resemble the Chinese. Possibly the latter class are

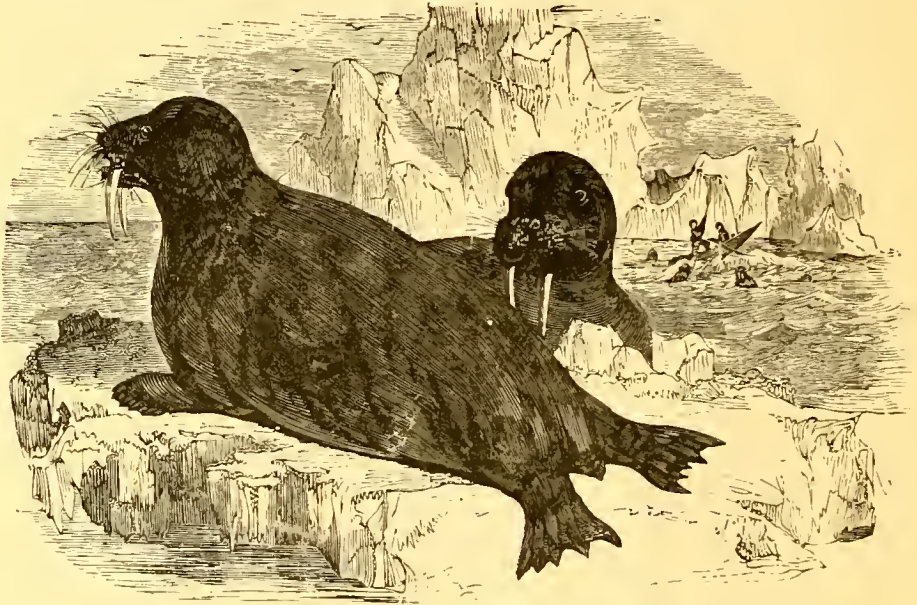
attached to the collar of the mother's coat which is also of fur. By drawing this hood from the head it forms a pocket on the back of the wearer. Into this the baby is placed and is carried about until it is large and strong enough to walk. When it is removed from this pocket it is given a suit of clothes made of fawn skin. The coat, pants, boots and cap are all in one piece. The little fellow is put into them through an opening in the back, and then the opening is tied up with

a string, and the child is dressed. In this suit a young Esquimau can only toddle about. He never runs and jumps like the children of more sunny climes. Being entirely covered with fur, and having a cap that is made to resemble the head of the fawn from which the fur is taken, a child looks more like some strange animal than a human being.

You wonder, perhaps, what a child among this people would do to amuse itself. The women are expert carvers in ivory, and out of the tusks of the walrus they cut figures of birds and animals, using nothing but a knife

themselves they go fishing for amusement. For this purpose they have a hook and line, or rather several hooks fastened together on the end of a line. They use no bait, but sometimes they attach hooks to an ivory carved fish and dangle it in the water. The young fish, which seem to be as full of curiosity as young children, come to see this queer looking imitation of their own form, and the boy by giving a quick jerk to his line occasionally manages to hook up a small fish that comes too near.

The methods of courtship or love-making



WALRUS.

for a tool. These toys the children have to play with; then they have games of various kinds. With a piece of cord they learn to make sounds in imitation of those produced by ducks, seals, reindeers, and other animals.

At an early age they are taught the various occupations of their parents. The boys are trained in the methods of hunting, managing peculiar boats and in building houses. The girls, also, are instructed in the domestic duties. They learn how to prepare furs to make clothing, and to extract the oil from the skins and furs of animals, to be burned in their lamps.

When the boys are old enough to care for

among different people are always interesting to the young. But among the Esquimaux courtship is unknown. The parents arrange for the marriage of their children, and the young people who get married have nothing to do with the selection of their companions. They have no marriage ceremony among them. The parties selected for life companionship merely go and live together in their own "igloo," or house.

Sometimes a man has several wives, in which case one of them is chief, and has charge of the household affairs. It is her place to do the cooking for the household, which is not much, for the tribe relish raw

flesh about as well as that which is cooked. Then she must see to the drying of clothes, which is done over the lamp.

This lamp is the most essential piece of furniture of the house. It consists of a stone bowl in which oil and whale blubber are placed, and wick, formed of moss, arranged about the sides and lighted. This is the only kind of fire used by them. Over it they hang the cooking pot, and also erect a kind of drying rack for the clothing.

When clothing becomes wet it has to be dried carefully over this fire, and then to soften it the women chew it. Unless it is dried in this way it will freeze as stiff as a board and will be useless.

As has been stated, the country in which this peculiar race of people live is so cold that trees do not grow there. They have no wood to make fire with, and what little wood they do use for the frame work of their boats or their sledges is that which has drifted to their shores from a milder region. Stone, again, for building purposes is of no use to them, as they cannot make mortar to cement the stone together on account of the frost. In the summer months some of them live in tents made of skins, but during the winter they live in snow houses. They are quite skillful in building these houses or huts, and it takes but a few hours for two workmen to complete an ordinary dwelling.

As may be seen by the illustration, these huts are dome-shaped. They are made of large blocks of frozen snow placed together, no cement being necessary to hold them together, as they freeze into one solid mass. The door or entrance consists of a long, low passage, through which they enter in a stooping posture. Over this entrance passage is placed a large sheet of clear ice for a window. When the houses are new the snow is so transparent that they are light enough inside, but by the continual burning of the lamps the walls become dark with smoke. Heaps of snow are piled up inside, on which the family lamp and the beds are placed, so with them furniture is plentiful and easy to obtain.

You may think that such houses and such beds are pretty cold; but they are indeed very warm, and the people inside wear but very little clothing. The beds, of course, have clothing of fur and are quite comfortable.

As the Esquimaux live almost entirely upon animal food their principal occupations are hunting and fishing, and in these pursuits they manifest their greatest skill. They have some novel and cunning ways of capturing the animals that abound in the Arctic regions. Some of these will be described. They have several methods of capturing seals and walrus, the flesh of which forms an important part of their diet. They are well acquainted with the habits of the animals known to them and understand just how to take advantage of them. They sometimes catch seals by creeping up to them while the animals are asleep.

A seal's method of sleeping on the ice is by taking very short naps of but a few seconds at a time. Between these naps it raises its head to look about for enemies. When an Esquimaux discovers one sleeping in this way he lies down on the ice, and each time the seal lowers its head to sleep he hitches himself a little nearer to the unwary animal. Being dressed in seal skin, the hunter is scarcely distinguishable from a seal while crawling on the ice. He also, as he goes along, utters a droning sound, called "seal talk," which seems to charm or please his prey. The seal does not suspect his approaching enemy and is easily captured by being speared.

The weapons used by the Esquimaux hunters are the spear, the harpoon, bow and arrow and various kinds of traps. Of these the harpoon is perhaps the most useful. It is an ingeniously constructed weapon. It is so made that when it is struck into an animal the point or head comes loose from the shaft and remains in the flesh. Attached to this head is the end of a strong cord of considerable length. The other end is fastened to the shaft of the harpoon. By this contrivance the seal or walrus is allowed to dive and struggle about in the water after being struck without

any possibility of shaking the weapon out of the wound, as the whole point of the harpoon is imbedded in the flesh, while the shaft is either picked up and held by the hunter or allowed to float on the water. This shaft or handle of the harpoon is furnished with a leather bag filled with air, which serves as a float, and impedes the movement of the captured animal. When the seal is exhausted with its struggles the hunter draws it up to the surface of the water, by pulling on the cord and plunges his spear into it.

Seals are very often difficult to find. They make small holes in the ice to breathe through, and as the ice is covered with snow these holes are not easily discovered by the hunter. The Esquimaux train their dogs to look for these openings, and when one is found the dog indicates it to his master. The hunter will then take his place by this opening and watch until he hears the blowing of a seal, when he immediately thrusts his harpoon or spear into the hole and captures his prize.

Quite often the seal hunter has to watch a long time at one breathing hole before a seal chances to make an appearance. But the Esquimaux have great patience, and as their lives depend on their success in this enterprise they will spend many hours in watching for a seal. Some of them have been known to remain at one opening for two days and two nights without food or sleep.

Sometimes a number of hunters will undertake to capture a group of walruses that may be found together on the ice. They will manage to loosen a piece of ice sufficiently large to hold them and their boats. They set this afloat, get on it and paddle their way to where the game is to be found. Before reaching the spot they arrange among themselves to have each man attack a separate animal, and thus procure as many as possible. The walruses take no notice of floating ice, and by concealing themselves the hunters on board this strange craft are enabled to get very close to the animals without alarming them.

[TO BE CONTINUED.]

FOREIGN TOPICS.

Will Bismarck be Recalled?

THIS question has been a theme for unusual speculations. It could receive no direct answer. The most that could be said would be to explain under what conditions he might again be brought into power. In my previous article I explained that the disagreement between himself and the emperor was on the internal affairs of the government; but it is not so much in the administration of the interior that Bismarck's power lies as in his statesmanship abroad. The test, therefore, would come from foreign complications. Bismarck's enemies point to William's ability to carry on the government and explain how the old, "iron" chancellor is gradually sinking into oblivion; but no great emergencies have arisen. As long as the emperor has to appear chiefly in parade and attend to the ceremonies of state in a peaceful and prosperous time he may be fully equal to the task. His friends have never claimed for him any extraordinary ability. That he is extremely self-willed is universally understood, and it is more than likely that he owes more to his rigid training than to his inherent ability.

The civil as well as military service of Germany is probably the most complete and efficient of any in the world, and would support itself in spite of its Emperor for many years, by its own superior powers of cohesion. The chief difference thus far between the Emperor and Bismarck is that the latter made the throne, the former inherited it.

The present situation has received no actual test. If it comes to war the nation will, in all probability, look to Bismarck. He has had the prestige of splendid success, and his judgment in momentous times has been found in advance of that of the German parliament or Reichstag. Emperor William perfectly understood his superior statesmanship, and invited him to retain the administration of foreign affairs. If Germany has to encounter another great struggle its success will depend

largely upon the confidence and enthusiasm of the people. If the confidence and enthusiasm turn on the master diplomat, the people become the arbiter of Bismarck's recall in a great emergency. His opponents may question his methods, but the nation almost universally acknowledges his abilities. His great services to the state his strongest political adversaries do not deny.

There are conditions, however, which may demand his recall independent even of the German Emperor and of the German people. The Triple alliance is at present the dictatorial power of Europe. Austria and Italy entered into the alliance under Bismarck's regime and in accordance with the European policy. His great influence over Kalnoky, the Austrian prime minister, and over Crispi, the Italian prime minister, is well known. That the German government has been disposed recently to depart somewhat from this policy towards Russia is evident from Bismarck's late criticisms, in respect to government treatment of questions arising between Germany and Russia. The Austrians and Italians have a right to demand the continuance of a policy upon which they accepted the provisions of the alliance, especially as their foremost statesmen so freely support Bismarck.

Suppose a great struggle in Europe should arise in which these allied powers must become involved. If the weight and consequences of the contest rested most heavily upon Austria and Italy, Germany would be the dictatorial power in the contest; but if they rested most heavily upon Germany the conditions would be reversed, and then Austria and Italy might plainly express their preference for Bismarck and demand his recall. He already enjoys the confidence of these nations, and they might refuse to experiment in a great crisis with an untried leader.

In the election for members of the Reichstag just before Bismarck's resignation the opposition to his policy received an immense increase, and from this the inference was at once drawn that his influence was waning and

that the people were against him. But this opposition was chiefly to his internal policy. Besides, it must be known that Bismarck is not strictly identified with any party, and there are about six parties in the German Reichstag. And although the Reichstag is the representative body of the people, the people have been taught by actual experience that it cannot be relied upon in questions of great national consequences. It may represent the people fairly on internal questions, but not on foreign diplomacy.

It will be remembered that in 1887 a great struggle arose between Bismarck and the Reichstag. The latter voted down the government bills; but in the debates which preceded the final vote, Bismarck declared his belief that the nation supported him, and proposed to make an appeal to the popular vote if his bill were defeated. The Reichstag was accordingly dissolved and the question given to the people. Every thing turned now on Bismarck's septanate bill, as it was called. Probably no election in Europe ever created more intense excitement. He had often avowed that the people trusted him in preference to their representatives. His enemies construed this as the vainest egotism. The great man was brought face to face with the nation. What increased still more the excitement of the struggle was the alarming attitude which France assumed under the ascendancy of Boulangerism. A war seemed imminent, and the nation was excited. The situation was so grave that the nation felt more and more the importance of wise counsel and great statesmanship. Discussions everywhere were rife. Would Bismarck lose in the great national arbitration? Predictions in more liberal governments seemed everywhere against him; but when the people sent back an overwhelming majority to the support of the bill, they said "yea" to the man and "yea" to his policy. If it were tyranny the nation had accepted it, and the vote had probably been as intelligent a one as is ever given in any country.

One cannot help but rejoice in the good

fortune of the German people, and honor the man who did so much to bring this prosperity about. If his country were ever again in his lifetime forced to contend for the supremacy it has gained, the struggle must call forth the man whose achievements a great people will not fail to appreciate, and recognize by recalling him to the first place of confidence in the hearts of the German people.

Jos. M. Tanner.

TURKEY AND ITS PEOPLE.

Entering the Country.

IN order to land in Turkey one must be provided with a passport properly signed by a Turkish consul of some foreign country, otherwise one is liable to be refused landing, or may be put to much trouble. To land at a Turkish port or haven is a comical event. The ship, as soon as it nears a landing, is literally besieged with a host of row-boats, called in Turkish *kaiyik*, and the boat's men *kaiyikdjiler*. The quarantine signal is no sooner hoisted than the enterprising *kaiyikdji* is on board rushing to and fro among the passengers and wildly grabbing for trunks and valises, and, if possible, inducing one to descend into his boat. Then begins life in Turkey.

If one does not wish to be overcharged and perplexed he must first bargain with the *kaiyikdji* for the price, for these fellows can be very ugly and exorbitant in their charges; there being no regular fee charged for such work, it is *backsheesh* usually. And even if one does bargain, he should never pay beforehand, for the slick fellow, who, in his first approaching, would appear very angelic, is liable to disappear very soon and leave you to try your hand at a second bargain.

All this confusion could be avoided if an oriental port were supplied with a wharf or proper landing, as in the west. But it is not, hence every passenger and every pound of luggage and freight has to be handled by the

kaiyikdji. For an amusing, yet often rough and dangerous sight, one must not get in a hurry, but simply go to the side of the ship and watch the movements of the *kaiyikdjiler*, tumbling one over the other, and jawing and snapping at one another; they load their boats with passengers and their luggage, and without the least concern or conscience, they push one another's boats away, remove the fastenings, and look up with a sort of victorious air, as though they expected the lookers-on to proclaim "might is right." This spectacle gives the tourist the first unfavorable impression of the natives of Turkey. The reader should, however, be reminded that this business is not always engaged in by Turks; it is mostly Greeks, Armenians and Bulgarians. The first two named being decidedly the hardest chaps. In some places they enter into unions and ask most exorbitant prices, and as there is no appeal from their demands they will stand and laugh at the person refusing to pay their price.

After having successfully disposed of the *kaiyikdji*, and landed on Turkish soil, the traveler is at once escorted before a haughty custom official, where his pass is closely examined, though the fellow scrutinizing the pass often fails to understand it, so that, according to the way his last meal has acted upon his stomach he will feel in duty bound to detain you until he has obtained a few piastres in *backsheesh*, and then he will at once put on an air of sympathy, and tell how hard it is to be a stranger in a strange land, wherefore he feels obliged to treat you with great leniency.

Next on the programme is the luggage. It is carefully gone through, unless a liberal *backsheesh* is in sight, when at once the custom officer becomes as blind as a bat in a bright noon day, and almost fails to see your valise or satchel at all. One thing he fears is a man's books; he has also long since found out that they are choice companions to a European or American traveler. The writer remembers well how some of our elders, who had some choice books were annoyed, and had their

books taken from them, and in one instance the books were torn to pieces right before the eyes of the elder, because they were supposed to be books referring historically to Turkey. The spirit that influenced the Saracens to burn the great library at Alexandria is still holding fast to the followers of Mohammed.

Omer's doctrine, books in accord with the Koran are not needed, and those contrary to it ought to be destroyed, is still felt keenly by Islam, and as yet they have but few books, except the Koran, for school uses. A very good supply of books can be found in the Constantinople book stores, but they are all brought in through the European mails. Several of the great powers have their own mails and run their own post offices in Constantinople.

The custom officers being satisfied, the next difficulty is to find a proper place to stop. Hotels are, of course, plentiful, and some are first-class, but a Mormon elder finds it quite a task to find a cheap and at the same time a respectable place. The first thing one sees after landing is a mass of people of all nationalities, dressed in all styles, showing the city to be very cosmopolitan. Should it be a rainy day the streets in Galata, the shipping quarter in Constantinople, will be found extremely muddy and filthy, and at every corner in this part of town the social evil is well represented, fallen women sit on the door threshold beckoning to the passer-by. All this looks discouraging, and it is only after a diligent search and much inquiry that one can find a fit place at moderate rates.

It is only few of the natives who will receive strangers as boarders, the customs of the country are that none but relatives and very intimate friends are admitted to the family circle; hence lodgings are, in most of cases, only to be found in the houses of Europeans or Jews.

Fris.

THAT man is rich, even though he wear but rags, whose word has never been broken nor his honor ever been tarnished.

WORK FOR GIRLS.

Poultry Raising.

THERE are two divisions of work for girls, one which is remunerative and one which non-remunerative. Then, again, these two can be subdivided, as, for instance, work which calls for all of the working hours of a girl, and that which may occupy only a small portion of her time. The last paper spoke of music teaching as applicable to one whose duties at home would allow of only a portion of her time to be so occupied. This article also will deal with the spare time which any young girl has in greater or less abundance, and which for lack of better employment is invariably spent in visiting, novel reading, the fashioning of extra and useless frills and fur-belowes, or in the inevitable tidy crocheting.

Now, it is the opinion of our wisest and best men that our young girls should have a distinct and separate employment which, if the wisest course be taken, will alternate with the daily duties of the household. We have spoken of music teaching, but not every one is capable of turning her attention to that beautiful diversion. Supposing we have a healthy and sound girl, or even two or three of them, and they have no special talent either for music, fancy work, or any of the pretty ways of earning money. Then, in this paper, we will suppose that these same young girls are dwellers in some small town or in any of our country places. If adjacent to our cities, the better for our purpose. What may they do to employ their spare time and have their labors remunerative?

Few people in our towns and villages are without chickens, whether it be the six or eight hens and a rooster that play such havoc in our own garden, but oftener in our neighbor's, or it may be that there is a flock of a hundred chickens running about the spacious farm yard. I am well aware that the poultry yard is considered "mother's" special property, that here it is that she makes the few dollars that buy most of her groceries and "fineries."

But I wish to offer a suggestion in behalf of the restless, ambitious girl in your home ; mother, father, just put aside your old traditions for one moment, and let us reason together. Ask yourselves what has been your monthly and yearly income from this direction, and then take your daughter and kindly explain to her that you wish her to learn one of the most important lessons of life, and that you are going to begin by letting her have the control of the poultry yard, be it ever so small, and that everything she can earn over and above the usual amount she shall have for her own private spending money.

Help her if she is awkward or timid at the beginning, and don't be afraid to give her lumber and nails to make the first requisite of a good poultry yard, a tight and warm coop. Let her do her own carpentering, it is healthy and necessary for her to learn to do her own work ; then, if possible, make her a present of a year's subscription to some first class rural paper. This plan may seem to you very unusual and extravagant, but the end I can prophesy will more than justify your expenditures and my hopes.

Now, my girl, that father and mother have done so much for you, you must show that you are worthy of it all.

It may seem a small thing to the pampered dweller in the city, this humble beginning at independence with a half-dozen chickens, but, my dear city bred, let me assure you that it is not the possessor of brilliant and unused gifts that will reach the highest places, either in this world or in the world to come ; it is the polished talent that shall shine unto eternal glory, not the hidden gift that is left to rust and decay.

So now, my dear country girl, with your tools in hand let us go out and investigate the condition of the coop. Your eyes at once discover the big cracks of the sides of the coop, indeed, it is a wonder that the fowls do not freeze in such a cold and draughty place on these cold nights. So we will take some loose boards for the present and weather-board all the crevices, while we make up our

minds that next year will see a good, commodious and warm coop take the place of this miserable, dirty one. Next, we must just put our dainty feelings in our pockets and, with rake in hand, take out as much of the accumulated filth as possible. It is extremely injurious to the fowls for their filth to be left undisturbed for months together. Then, when we have cleaned out the floor as well as we possibly can, we go to the barn and there appropriate as much clean, sweet-smelling straw as is necessary to make a comfortable carpet for "Mistress Biddy" to scratch and claw at loose ends. It will make our hens smile, you may be sure, and they will not postpone their scratching until you are out of the coop, either.

So, then, we next turn to the nests, and find them dirty, unused, and very uninviting to any hen of moderate intelligence. So we will get some new, clean boxes, if possible, if not, we can at least thoroughly clean these from their accumulated filth and fill them with nice clean straw and then nail them securely out of reach of the droppings of the roost.

Next to be considered is their food, and that is, after all, the most important consideration. Now, what I am about to say will, I am sure, be met by some with a smile of ridicule ; but I proceed fearlessly to say it. I think it is neither wise nor necessary for us to give our hens that which we consider hurtful to ourselves. For instance, some think it proper to neglect all sanitary laws about the care of fowls and then to feed them through the winter and spring with a "force" diet of meat and red pepper. Now, dear girl, we will be so simple and childlike in our belief and action that we will consider it a first duty to make our fowls clean and comfortable, next to give them all they need of their own proper food, as indicated in the Words of Wisdom, namely rye, and last but far from least, we will begin our independence in the best manner by taking our very first dozen of eggs to the tithing office, and then trust to good management and the blessing of God for our pros-

perity. You see, if you take the first dozen you have proved to God and yourself that you are not only going to see what God will do for you, but you will secure His co-operation at the very beginning of your work. I am sure that it would be a good plan, too, for you to take the tenth hen at the same time out of your original number, thus forestalling all the blessings of increase on the broods of the following season. The results of such a course will astonish you, especially if you can have the benefit of someone else's action who takes an opposite course. Therefore, after giving the fowls all the table refuse that father and mother will allow, then if you have no other way of getting the same, just ask father to trust you to the amount necessary to buy a supply of grain, for fowls need good food to do good work. In the spring and summer months they can do on pickings and light food, turning out at the same time a good supply of eggs, but in the cold months is when your generous supply of grain will be needed, assimilated and productive of the best results. So don't be afraid to run in debt for the necessary grain, the fowls will pay you back every cent, and more, too, in eggs and thriftiness. You cannot well expect during the first season to more than clear your expenses, beside securing much valuable experience as capital to invest in your business. You must know one thing, and that is that every new enterprise requires time and experience to put it in good working order. It is only after well established that anything pays a profit. So, as you are not anxious so much for a present money profit as you are for a well established business, in a small way, and one that will help you to develop the traits of perseverance, calculation, prudence and independence, be content the first year to see your flock multiplied, your coops in first class order, and your debts all paid.

When spring comes you will need to watch your hens. When they wish to set try and give them the best of eggs and accommodations. I used to wonder why it was that mother always insisted that a "stolen nest" brought

out the most chickens. I believe I have discovered one reason. Eggs that are handled are at a great disadvantage in the setting hen's nest. It should be your aim to take extra good care of the eggs that you design to set under a hen. Also, the time they have remained in the house has something to do with their hatching. But ordinary care will enable you to see nearly all your eggs turned into fluffy little balls of soft down at the end of the third week. If the hen hatches one or two only the first day, don't disturb her by pushing her away to see them, but take a little feed to her on a plate, and the little ones will not suffer for food for the first day at least. Don't forget to give "Mother Biddy" a good drink of water these last two or three trying days, but put it where she can drink without getting off her nest.

There are many details of this industry that might be told, but if you will inquire among your mother's friends and read for yourself, you will learn all you need to know outside of actual experience. Let me add one word more, if you have decided to try this plan, don't give up for a few obstacles, nor drop it after you have started for a more alluring plan, but remember that one such change will do much to hurt your success as a money earner, as well as have a most deleterious effect on your character. A small success well earned will do more for you, mentally and morally, than all the rocket-like success that can fall to your lot.

Then, when your money begins to come in first pay your tithing, never waiting for it to fall due, but paying the first-fruits of your labor into the storehouse of the Lord, and then spend your means in useful things, and perhaps be ready to give mother a few dollars or make presents to the little brothers and sisters who have ever been willing to help hold boards, to feed the "biddies" and to help you clean out the coop.

Mary Howe.

A PERSON of moderate intelligence with industry and method will accomplish more than a brilliant person without these qualities.

HARRY'S WIFE.

[CONTINUED FROM PAGE 91.]

A PRESSURE from his sister's arms stopped his story for a moment, and he kissed her fondly. Then went on,

"We were fast approaching my home; we had remained a day or two on the way to attend to the last sad rites for the beloved brother. I did not tell you, did I, the cause of his death? The doctor said the shock, and perhaps aided by the severe jar of his fall, had caused hemorrhage of the lungs. Teenie hated to see him buried in a strange town, but her own destiny was so uncertain, that she wisely concluded it would be better to have it all over.

"But now we were nearing my home, and as my journey had already been interrupted, and I was so late to attend to my spring business, I could not afford time to go on to Salt Lake City, where Teenie intended to go.

"She had grown far too dear in the few days we had been constantly together, for me to feel that I could send her on alone to that huge, boiling, seething city to make her living and care for herself in the midst of such a reckless multitude. Even if nothing else had constrained me, the look in her brother's dying eyes would have held her to me in clasp of steel.

"I said nothing to Teenie, however, until the morning of my arrival here; I gathered up my traps about an hour before the train reached here, and leaving my section I went back to Teenie. She knew I was about to get off the train and leave her, and as I put my things on the opposite seat and sat down by her, she turned to me and her large, sweet eyes were misty with silent tears. She spoke steadily, however, though her voice was very low.

"She asked me if I had forgotten to give her the written papers to assist her in getting work.

"I had thought and turned the matter over all the night before—questioning my own heart closely, and oh, Mattie, the throbs by

which it answered, were the tokens of a man's earnest, fond devotion. But I turned away for a moment from its promptings and held communion with my reason. In spirit I questioned and argued with my mother and with you. I saw every obstacle, and I heard every remonstrance. But, thank God, my reason was not dwarfed by prejudice, and it seconded my love. It might have been premature and romantic, but it was none the less genuine.

"So, when she asked her simple little question, I looked at her tear-wet eyes long and earnestly. A sacred but questioning look came up into her eyes, though she never ceased gazing in mine for a moment, but looked like a fascinated bird; then I whispered under my breath, 'Will you be my wife?'

"And solemnly she breathed her 'Yes,' as quietly as my question was asked.]

"Perhaps you will wonder at the sudden growth of love on Teenie's part; but she was so friendless, so lonely, she has told me since, that her bruised heart, so recently twined around the lost brother, reached out with increased strength and nestled in my own, like a bird flown to its home. I think, I always *shall* think, that we were destined for each other; and if it were possible that we knew ourselves before we came to this sad earth, I should think that we lived in love together." The brother gazed dreamily into the fire for a moment and then went on with his story:

"We were in a public place and I could not satisfy my heart by sealing our vows with the pressure of married lips, but I quietly put my hand over her own, and stilled her trembling with my earnestness. She gathered her little belongings up, and when the train ran into the station, I took her under my arm, and putting her in a cab sent her to Mrs. Bennet's boarding house, with a line from me, explaining partially her circumstances. I thought the good old lady would be her friend, and I was not mistaken.

"As you know, I have been home a month, and I have been with Teenie some times.

But I have wished to avoid throwing any shadow over the friendless child; and as she had a few hundred dollars in her possession, she is doing very nicely. I have, in the meantime, been making arrangements for the purchase of a home. This morning I closed the bargain for the pretty little cottage that you and I have often admired, on Green street, and so I could no longer put off the dreaded disclosure to my mother. I thought she would be very angry, partly because—Teenie is such a stranger, and of course because of her obnoxious religion, but I did not dream she would carry her resentment to the verge of cold indifference. I resolved to tell mother the whole truth, as Teenie herself is very proud of her religion and tells people about it. If mother only knew Teenie she would not feel so severe, she would forget it all."

"I don't know, Harry, mother is very apt to retain her prejudices even if hastily formed. But of course we will do all we can to soften her bitterness."

Harry gratefully pressed her hand for this tacit acknowledgment of sympathy and confidence.

"But for the present, dear brother, we will say as little as possible, shall we not? We will trust to time and your bride's own attractiveness to overcome mamma's dislike."

"I shall, nevertheless, hasten our simple preparations and make Teenie my wife as soon as possible. It will not be pleasant living here after today, with this coldness between my mother and me."

"Harry, what's her full name?"

Harry hesitated a moment, and then said quite gravely,

"Mattie, don't smile, but her name is Rasmussen. Her brother's name was Niels. You know, dear, her name will soon be Wallace."

"Yes, I know," quite as gravely answered Mattie. "But we must avoid everything disagreeable and dwell only on the best. Poor girl, I shall go and see her tomorrow myself. Does she need anything, I wonder?"

"Oh no," quickly, "she is very proud, and has quite enough for all her simple needs."

"Very well, then, as I hear mamma coming, let's adjourn to the piano."

Accordingly when Mrs. Wallace opened the door, Mattie was threading the pearls of one of Chopin's mazourkas, and Harry was turning the leaves.

Nothing more was said that evening on the absorbing topic.

Next day Mattie dressed herself for a walk and as she came into the sitting-room her mother said,

"Where are you going, Martha?"

"I am off to do a little shopping, a little calling and a deal of loafing."

"Loafing! Martha, why do you persist in such low expressions?"

"What shall I say instead? Dilly-dallying, pottering, loafing! Not much choice."

"You can say idling, can you not?"

"So I will, mother; and as I feel very idle this morning, when you are through your drive, I wish you would take me in and bring me home. I shall be at 'Brown's and Addy's' about one o'clock. Don't forget me, mother, dear."

Then down the broad steps and out over the graveled walk to the gate clanked Miss Martha's little determined heels, expressing with every stamp their owner's firm purpose, as though saying, "I am *set*, I am *set*."

She walked quickly down the street and going into her brother's establishment, walked into the office, the little heels chanking out, "I am *set*, I am *set*," and as Harry arose to meet her she said,

"What is the number of her room?"

"Shall I go with you?" eagerly asked Harry.

"No, indeed! Men always muddle things so. Just tell me the number of the room."

Harry wrote the number on a slip of paper, and looked the ecstatic thanks he could not offer before his listening clerks.

Clank, clank, into Mrs. Bennet's large, quiet and eminently respectable boarding house tramped the little heels, and up the

stairs went their mistress with a firm tread. Knocking quickly and sharply at No. 127 she heard a timid voice say, as though its owner were startled,

"Valk in."

Turning the door handle Mattie went quickly in, and shutting the door still held the knob with her hands behind her, as she said simply,

"I am Harry's sister."

"Oh!" sighed a little figure that stood in the center of the room, looking at her with frightened, pathetic gaze.

Mattie quickly noted the slender, black-robed figure, slimmer than herself but taller a little; the perfect eyes, the sweet mouth, the pale-brown hair, glossy and smooth, the delicate skin, and then her eyes caught the gleaming of rather large, white hands closely clasped now, and the equally large but shapely foot that was pushed out from the dress as though to steady the evident trembling of the slim form.

"Come here, Teenie! Don't be afraid."

"Oh, no!" again sighed the quivering lips, and Teenie came close as she was bidden.

Mattie took her hands from the knob, but still stood against the door, and then reaching up her hands to the other's face, she looked long and searchingly into the violet eyes.

The little imperious face softened and the eyes grew moist as she looked into the girl's countenance whose curves were so deepened by sadness, and whose delicate cheeks had been robbed of their bloom by sorrow recent and heavy.

"Teenie,"—a pause.

"Teenie, you shall be my sister," emphatically. And then the two girls fell sobbing and embracing, and the little heels clanked quite mournfully over to the sofa, upon which their pretty mistress took her seat, still holding Teenie in her small, round, determined arms, and there the story was told all over again, and Mattie felt no shame when her tears mingled with those of her companion, and she mentally resolved to love

forever this sister, her name, her feet, her broken speech, and at least to tolerate her religion. So, after a decent time given to crying and sympathy, Mattie sprang up and said she must go. She looked around on this temporary home of Teenie's, and was apparently satisfied with the survey, for she kissed the wet cheek of her "sister," and told her to put on her hat and go for a little walk. Teenie gladly obeyed. Mattie's eyes quickly saw the shape of the little hat was becoming and stylish, and the mourning was subdued and lady-like. Her cloak was also pretty, so Mattie felt no shame as she came out of the boarding-house with this girl by her side.

Teenie's speech, if the pronunciation was broken, was quite correct, and her brother, from whom she had learned her English, evidently used very pure, good language.

Mattie looked at her watch, and finding the hands almost to one, hastened down to "Brown's and Addy's."

She seemed in no hurry, however, to go in, when she reached the store, but stood chatting with a friend, bravely introducing Teenie as "Miss Rasmussen, my dearest friend." While she stood there, Earnest Allen came up, and Mattie's cheeks and eyes gleamed with a soft, slow light, as he stood looking down at her. Him, too, she presented to her new friend, and felt no jealousy at his evident admiration for the girl whom she had resolved to befriend.

(TO BE CONTINUED.)

YOUR PLACE IS AT THE TOP.

AROUSE young man, and heed the plan
To work while it is day,
For night will come and spread its gloom
On all who idly stray.
Brook not that sin shall enter in
To mar your rising hope;
The world needs you to help it through—
Your place is at the top.

No vain employ can yield you joy;
Wrong leaves its sting behind;
The haunts of shame will brand your name
The pest of human kind;

But truth and light will guide you right
And give your talent scope ;
So come, my boy, and work with joy,
Your place is at the top.

It will not do to lightly view
Life's best and brightest hours ;
Youth's golden day will pass away
As springtime from the flowers.
The wise old man, whose worth you scan
Ne'er aped the knave or fop ;
So lessons take your life to make,
Your place is at the top.

Let not the name of steeps to fame
Discourage you to try
To reach the sphere of knowledge here
That sits on summits high.
What others do the same can you,
If you will manly cope,
Then up and touch fame's highest notch—
Your place is at the top.

A peasant's bliss, a king might miss,
Although he wears a crown ;
The humble cot is oft the spot
That cradles true renown.
So what's the use to plead excuse
Or dull and heartless grope ;
Both earth and heaven their plea have given—
Your place is at the top.

But this observe, if you would nerve
Your heart to win the prize,
Improve with pow'r the present hour
For here your honor lies.
If thus you sow you yet shall mow
Wide swaths in wisdom's crop,
And bind your share of bundles rare
With reapers at the top.

J. C.

THE FAITH OF THE SAINTS.

Faith in Revelation.

AS we have shown that the work of creation answers every want of its creatures so fully that every desire of the appetite is considered proof of the existence of an element sufficient to satisfy that desire, then it cannot be considered irrelevant to ask our infidel friend why is it unreasonable to expect a satisfactory answer to the soul's fervent prayer to its Maker regarding the object of its creation ; its future destiny, and the course of life that will best serve to promote its future happiness.

The quality of reverence for the unseen Power that called man into being occupies the brightest place in the human cranium. Belief in the immortality of the soul and of its final consignment to a state of happiness or misery has been universal among all peoples in all ages.

Equally prevalent has been the belief that the future state of joy or sorrow meted out to the deathless soul depends on the degree of favor we meet at the hands of Him who gave to man his being. How to secure that favor has been the question that has distracted humanity wherever a *knowledge* of God's character did not exist and the ideas and notions of men undertook to supply the deficiency. The yearning of the human soul to know something of its origin and destiny is plainly manifest in the creeds of all religious societies from the Saint who enjoys communion with his Maker, to the credulous Hindoo who seeks divine favor by allowing his body to be crushed by the chariot wheels of Juggernaut. It is evident that such wide discrepancy arises from a lack of knowledge of the character of the Being whose favor is sought by the formulators of discordant creeds. Wherever philosophers disagree on any scientific principle it is at once conceded that while all may be wrong not more than one can be strictly correct. Truth always agrees with itself but is never in harmony with error. Upon a question of such paramount importance as the eternal happiness or misery of the immortal soul it only requires a belief that justice has place in the Divine character to assume that He would impart the necessary information to His creatures to enable them to conform their lives to such a course as would insure His favor.

Rev. Albert Barnes, in a series of lectures entitled, "Evidences of Christianity in the 19th Century," after showing that it is reasonable to expect revelation from such a Being as the works of God declare Him to be, examines briefly the claims of several books that purport to be of divine origin, and takes the ground that only one can be such ; as the only object of revelation from

God is to teach man the way to be saved, and if one book reveals that way, any other book claiming divine origin must be pernicious, or at least superfluous. "Therefore," says he, "we must choose between the Bible of the Christians, the Koran of the Mohammedans, the Veda of the Hindoos, and the Book of Mormon." He then proceeds to show the superior claims of the Bible to recognition but passes the other candidates by almost without reference, especially the Book of Mormon, from which he quotes not a passage or utters a comment, adhering to the theory that when once the authenticity of the Bible is established, all others are summarily disposed of as spurious.

• This may be taken as a fair expression of the sentiment of orthodox Christianity at the present time. Further, that to believe the Bible, or to believe in the atonement of Christ is all that is necessary to salvation; and not only will a rejection of the Bible condemn mankind, but that those who fail to receive it are to suffer eternal punishment even though they never saw a Bible or heard the name of Christ.

The Latter-day Saints believe that all truth emanated from God. Man is not utterly depraved, therefore, error without a mixture of truth has never found any considerable following. Few, however, of the human family are willing to accept truth without a mixture of error. No perverted ordinance of gospel truth will be of any efficacy for the salvation of man whether such perversions be the work of Pagan, Jew or Christian interpolators; but whatever tends to lead a man to a life of righteousness, with that the Latter-day Saints take no issue.

Joseph Smith was once asked to state briefly wherein the faith of his followers differed from that of the Christian world generally; he answered that while the faith of the sectarian world was circumscribed by their creeds our religion embraces all truth, and we hold ourselves open to the reception of every true principle, in fact that the chief office of the Holy Ghost received by obedience to

gospel ordinances was to lead us into all truth. In different ages of the world God has raised up wise and honorable men through whom He has given such portions of the human family as came within the range of their influence such measure of truth as He foresaw they were in a condition to receive and which gave to man a hope of the hereafter and inspired him to a life of virtue. Of such were the founders of the Buddhist and Mohammedan religions.

To all men a just reward will be meted out for the observance of such truth as is embodied in the creeds of their fathers, and so long as they reject no light borne by an authorized messenger from God justice cannot condemn them, and the way is provided for the ultimate salvation of all who have not committed the unpardonable sin.

One glance at the distracted and schism-riven creeds of Christendom should alone be sufficient proof of the necessity of further light to set at rest the jangling disputations of the hundreds of religious bodies that claim the Bible as the foundation of their faith. While one writer of undisputed authority in the Bible declares there is but "one Lord, one faith, one baptism," the sects of Christendom worship whatever kind of Lord each has pictured to his own fancy, have many hundreds of irreconcilable systems of faith, and three or four different baptisms.

The students of no other branch of study that occupies the attention of the human intellect would be so illogical as to assume for one moment that where a pointed disagreement occurs regarding its fundamental principles that further information and understanding of the subject in hand was unnecessary to settle such disagreement.

To show that the Book of Mormon, aside from the important fact that it furnishes the historical data of a continent for thousands of years, hitherto wrapped in mystery, has for its chief object the settlement of such controversies, we will quote a few passages from its pages. Speaking of the promises of God

to Joseph, the son of Jacob, we find in II. Nephi 3: 12:

"Wherefore, the fruit of thy loins shall write, and the fruit of the loins of Judah shall write, and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah shall grow together unto the confounding of false doctrines, and laying down of contentions, etc.

Again, the same writer with prophetic anticipation of the manner with which the Gentiles would greet the records of the house of Joseph, reiterates the grand object in the divine economy for their coming forth:

"And because my word shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

* * * * *

"Thou fool that shall say, A Bible, we have got a Bible and we need no more Bible;

* * * * *

"Know ye not that there are more nations than one? Know ye not that I the Lord your God have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also."

It will be a prominent purpose in these lectures to show that the Book of Mormon fulfills these conditions, that its testimony runs parallel with that of the Bible as a witness that God is the same loving Father, the same all-powerful Ruler and just Dispenser of rewards and punishments for good and evil in all ages and among all people. The truth of the Book of Mormon is so well established by scientific research, by the fulfillment of its own prophetic utterances and the direct testimony of disinterested eye-witnesses, that when it is once shown that its coming forth is in fulfillment of Bible prophecies, and is in direct accord with the doctrines of the Bible, we have at once established its own divinity and given strong direct proof of the authenticity of the Bible itself.

S. F. D.

WHICH IS THE MOTHER?

YOU have all heard of the judgment of Solomon—what he did when two mothers claimed the same baby. Curiously enough, the same idea seems to have suggested itself to a Chinese mind in a similar dilemma. This is the story:

Two women came before a mandarin in China, each of them protesting that she was the mother of a little child they had brought with them. They were so eager and so positive that the mandarin was sorely puzzled. He retired to consult with his wife, a wise, clever woman, whose opinion was held in great repute in the neighborhood.

"Let the servants catch me a large fish in the river," she commanded, "and let it be brought to me here alive."

This was done.

"Bring me now the infant," she said; "but leave the women in the outer chamber."

This was done, too. Then the mandarin's wife caused the baby to be undressed and its clothes put on the large fish.

"Carry the creature outside now, and throw it into the river in the sight of the two women."

The servant obeyed her orders, flinging the fish into deep water, where it rolled about and struggled, disgusted, no doubt, by the wrappings in which it was swaddled. Without a moment's pause one of the mothers threw herself into the river with a fearful shriek; she must save her drowning child. Then the mandarin's wife commanded that she should be rescued, and the child be given to her.

"Without doubt she is the true mother," she declared; and the mandarin nodded his head, and thought his wife certainly the wisest woman in the "Flowery Kingdom."

BEAUTIFUL souls are often put into plain bodies; but they cannot be hidden, and have a power all their own, the greater for the unconsciousness or the humility which gives it grace.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, FEBRUARY 15, 1891.

EDITORIAL THOUGHTS.

Duties of Church Officers—Procrastination.

T IS probable that many of the boy readers of the JUVENILE INSTRUCTOR have been ordained as deacons and teachers; at least, we hope this is the case. It is better for youths and young men to be ordained as deacons, teachers, priests and elders, and afterwards seventies or high priests. When thus ordained and permitted to act in these various callings, they obtain an experience that is valuable to them in after life, and they have a clear conception of the nature of the duties that belong to these several offices. A boy can be as faithful in the office of a Deacon, and be as acceptable to the Lord and to His people in that sphere as the President of the Church, or an Apostle in his sphere. Whatever the office in the Priesthood that we may be ordained to, it is especially important that we should magnify that office and esteem it as a great honor conferred upon us.

When we reflect upon the fact that the Lord has chosen men to act in His stead among their fellow-men, and that He has promised to honor their words and their acts, when spoken and performed properly, as though He himself were officiating, some idea of the greatness of the calling which officers receive can be formed. In earthly governments men who receive office appreciate their positions. They look upon themselves as being greatly honored. In many instances they spend large amounts of money and make great exertions and resort to all kind of contrivances that they may obtain office. Whenever there is a change of administration in our government the President is besieged by applicants for office. Many think that if they can only get

to be a Consul to some nation, or to be a Minister, they are receiving great honor, and they are envied by those who are not so fortunate. The Ministers that are sent from this country to the principal courts of Europe are looked upon as very important personages. In like manner those who come as Ministers from foreign countries to the seat of our government esteem themselves and their position very highly, and they are esteemed as great personages by the people of their own land and the authorities also, because they represent their governments. There is a sacredness attached to their person, to their dwellings, and to their surroundings. If an affront was given to one of them, it is as though the nation and government which he represents were affronted, and such actions have frequently led to war, because the government which the official represented felt itself insulted and its dignity trampled upon in his person.

But how much more should this be the case when a man is an authorized servant of God—when he has received the authority to act, as it were, in the Lord's stead! Think of the greatness of a calling such as that of a Priest or an Elder. The Priest may be an insignificant person in his own estimation, and perhaps in the estimation of others, but he has authority from God; and if a man were to come to him under proper circumstances, testifying that he believed in Jesus, and that he desired to repent of his sins, and demanding baptism at his hands, and he were to baptize him, that man's sins would be remitted and blotted out, and he would stand before the Lord as cleansed from sin, through the holy ordinance which the Priest administered.

So in the case of an Elder. A man, perhaps filled with the usual share of human weaknesses and earthly frailties, yet having received authority from God, lays his hands upon a man or a woman who has been baptized for the remission of sins, and seals upon that individual the gift of the Holy Ghost and confirms him or her a member of the Church of Christ—what a wonderful power is this, and how great is the condescension of the Lord in

bestowing it upon man ! To think that a man can receive such heavenly authority and power as this, that even the gift of the Holy Ghost is, to that extent, subject to his administration !

Yet who is there among us who properly appreciates this great distinction which God has conferred upon His sons in our age ?

Is there as much value attached to such an ordination as this as men attach to earthly dignities ?

Do those who receive these offices feel the same sense of obligation and gratitude to our great Creator that men do to the earthly government which they are selected to represent at a foreign court ?

It is true, the representative to a foreign court is generally surrounded by evidences of wealth and power. His office is made impressive, because of the dignity that attaches to it, and which accompanies the exercise of its functions, the design in such case being to influence the minds of all whom these officials meet to view the office with proper dignity and importance and the greatness of the government which the officer represents. But the officers of our Church are not surrounded with the pomp of external circumstances. Their surroundings are plain and simple. Yet the Priesthood which they hold possesses real power—power inconceivably greater than that held by the men who represent earthly authority. The officers of the Church of Christ are the representatives of Christ. They act in His name. That which they do is sanctioned and approved by Him. They who receive these officers receive Him, and they who receive Him, receive Him who sent Him—that is, the Father. The poor sinner seeking for salvation derives a benefit from their acts that no mortal power, however great, could bestow upon him. His sin-laden soul is cleansed through the administration of the ordinances revealed for that purpose. The precious gift of the Holy Ghost is sealed upon him, and he becomes a new being. If he does his part, after the Elder has done his, he is born of God, and he has received the baptism of water and

of fire—the fire of the Holy Ghost. Money may purchase earthly honor and earthly distinction ; but money cannot purchase the power which the Priesthood gives. It is without money and without price; nevertheless, all the money in the world cannot purchase it. It must be obtained in the way the Lord has pointed out, and when thus obtained it is accompanied by all the evidences which attend divine power.

We desire to impress upon our young friends who are eligible to the Priesthood the importance of these holy callings. If you are chosen to be a Deacon, place the highest value upon it, and seek to honor it; for it is a greater dignity than if you were chosen to represent the most powerful nation upon earth. So with the other offices of the Lesser Priesthood and those of the Melchisedec Priesthood.

MANY young people have a disposition to procrastinate—that is, to put off doing that which ought to be done till some future time. They frequently think, “Oh, I’ll do that tomorrow or at some other time;” and the work that should be done promptly is neglected, and when it has to be done it is irksome and much harder to do than it would be if it had been done at the proper time. This is a disposition that should be checked. If allowed to prevail and to have influence upon the actions of boys and girls, and men and women, it frequently leads to serious consequences. It produces many disappointments, and causes those who indulge in it to be viewed as unreliable and not to be trusted. The disposition is very often manifested where there is something that is not exactly pleasant that has to be spoken, or written, or done. People of an easy-going disposition will put off the disagreeable duty till some future time. Whenever they do so, however, it is much harder to do than if it had been done at once. If a child has a task assigned to it that is not very pleasant, the best way to accomplish it is to take right hold at the time and do it. Putting it off makes it no better; but, on the con-

trary, makes it more to be dreaded, and the longer it is postponed, the more difficult it becomes.

We would suggest to our young readers that if you have inclinations of this kind, strive always to overcome them. When you have work to do, go right at it and do it. If it is an unpleasant duty, do not shrink from it. When you make a promise to any person, be sure and fulfill it exactly as you promised, or, if you cannot, explain to the person to whom you make the promise the reason why you cannot. If you receive a letter which requires an answer, do not lay that letter aside, thinking that you will have more leisure, or you can answer it better at some other time; but, if it be possible, answer it immediately, when the spirit of the subject is upon you; and even if it be a disagreeable communication you will find it much easier to meet it and reply to it at the time that you receive it, if you have the needed information in your possession, than to postpone answering it. In this way you will preserve the friendship of your acquaintances, and they will have confidence in you; but if you neglect doing so, they are liable to become offended at your want of courtesy.

These are small matters, but they enter very largely into the success of men and women in life, and they contribute very much to happiness and to the maintenance of friendship and of good feeling. A character for promptness and punctuality—of being thoroughly reliable—is a most desirable character to obtain. When a father tells his son that he wants certain things done, or a mother tells her daughter, and these parents find their children trust-worthy, prompt and obedient to their requests, it adds very much to their pleasure and to the confidence they have in their children. But when parents make requests of children, and the children promise to do that which they ask them, and then it is found they have failed to do it, the parents lose confidence in their children, and are pained to see how careless and neglectful they are. Careless habits are very easily formed; and

good habits, promptness in fulfilling obligations and in keeping promises, and doing the right thing at the right time, can also be cultivated.

MOSCOW AND THE STORY OF IVAN.

AMONG the objects of interest in Moscow, that city whose internal beauties are yet little known to the people of this country, the Red Gate here illustrated is the most noted. It stands nearly in the center of a large square in one of the most fashionable parts of the city, and is architecturally a very fine piece of work. If all the rumors concerning the erection of this gate are true, its name is appropriate, for we may almost say that every stone used in the construction was laid in the life's blood of the workmen. So much that is false, however, is circulated concerning the atrocities committed in the "land of the Czars," that we do not desire to circulate anything but what the best histories authenticate. Hence we will not give place to rumors for the truth of which we cannot reasonably vouch.

The noted city Moscow, including its suburbs, contains nearly a million inhabitants. Its circumference is estimated at thirty miles. Nearly in the center is located the Kremlin, formerly used as a residence for the monarchs, now as a treasure house, from which the streets run out like the spokes of a wheel. Churches exist in great abundance, and from an elevated position scarcely anything but domes and spires can be seen. Gardens and parks are plentifully distributed throughout the city, and, altogether, Moscow is a very delightful place of residence during the warm season of the year.

The thought of going to Russia on a pleasure trip would doubtless almost appall some of our readers who have heard but little except of the most dismal kind concerning the country and its rulers. Still there is much of the bright side which has not yet been pictured.

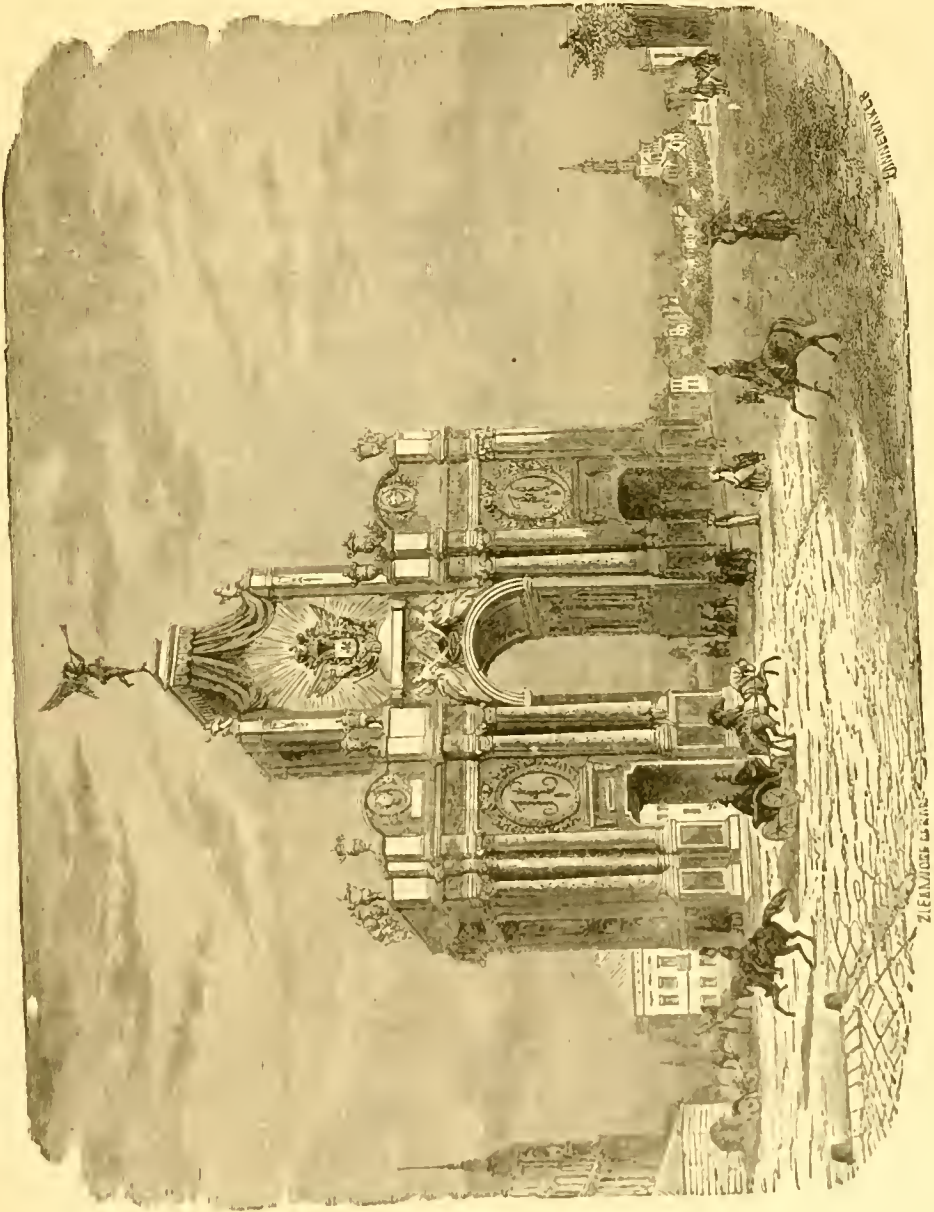
In condemning the Emperor for his cruelty,

we must not forget the training which those who were destined for the rulership have received, nor the inherited traditions of past ages. If the present Czar is cruel, he is mild

in comparison with some of his predecessors, and it is not the extreme severity of present laws in comparison with those of the past that causes the unrest in Russia, but the gradual

increase of intelligence and the growth of the spirit of freedom among all nations that can be blamed.

When we read of olden rulers who would



THE RED GATE IN MOSCOW.

in comparison with some of his predecessors, and it is not the extreme severity of present laws in comparison with those of the past that causes the unrest in Russia, but the gradual

pin the foot of an attendant to the floor with his spear who brought an unwelcome message; or who for the accidental spilling of a little wine on his robe, would slay with his sword

the servant; or who at his banquet would become the executioner of captives, we must feel that even in Russia a brighter day has dawned.

Compare the following incidents from the life of Ivan, the Terrible, with anything recorded in modern history, and you will readily confess that the present age is far in advance of what has been.

Ivan (or John), called the Terrible, showed his brutal instincts when a mere boy. It is related that he used to sit in a lonely tower and delight himself in torturing harmless animals; and certain it is that at the age of thirteen he ordered his guards to have one of the chiefs of the government torn in pieces by hounds. At his coronation he took the title of Czar. He conquered Kazan and won the kingdom of Astrakhan. He waged war with Livonia, and with increase of power grew also the strength of his enemies in court and camp. He surrounded himself with a guard called "The Thousand of the Czar." The head of a dog was the emblem of this body of men, and was supposed to signify that each man was ready to bite any enemy of the Terrible Ivan.

He now began to punish traitors; and the slaughters he caused filled the land with horror. His brutal passions grew with each bloody revenge. He had absolute power, and could destroy men or even towns at will. Among other acts he "chastised" Novgorod, which chastisement consisted of the slaughter of, according to one historian, some sixty thousand persons.

"Men say I am cruel," he said. "I am; I do not deny it. But to whom am I cruel? I am cruel to those who are cruel to me. The good,—ah, I would give them the chain and robe I wear!"

He had many compunctions of conscience, and used to ask the monks to pray for the *souls* of his victims, before and after his inhuman slaughters.

After twenty-five years of success in wickedness a change came. He lost his western con-

quests, his three wives died, and a most frightful disease fastened itself upon him.

His hope was in his son; he loved him, as brute may love its young.

But one day he had a dispute with him, and his anger, after a growth of a life-time, could not be restrained. He dealt him a dreadful blow, and the youth fell dead.

Then horror filled his mind. He had destroyed his own work. He had no successor, and enemies arose on every hand. After three years of darkness, and fear, and hopeless grief he died, having experienced in his last years as poignant sufferings as he had inflicted on others.

St. Philip was a man bold and conscientious enough to arraign this dark Czar for his crimes. One day, after Ivan had caused many of the nobles to be put to death, and had devastated many towns near Moscow, the people entreated Philip to make an appeal for them. Philip forbade the Czar to attend mass. But at a solemn service the Czar appeared, and with him a body of profane and obnoxious men.

"The Czar demands thy blessing," said these rude followers to Philip.

Then the prelate, fearing no power but God, faced the Czar.

"Why hast thou come here, where the offering to God is a bloodless sacrifice—thou with thy blood-stained hands?"

"Seditious monk," said Ivan in a rage. "I am only too merciful to traitors. I will now be what you have called me."

"Silence," said Philip to the Czar nobly on one occasion; "silence lays sins upon the soul. I am a stranger and a pilgrim upon the earth, as all my fathers were, and I am ready to suffer for the truth."

Ivan at last caused the old man to be driven from the altar and put into prison. He executed his relatives and friends; and once sent him the head of his beloved nephew, with the message, "Dost thou recognize it?" The saint blessed it and kissed it. He was executed; but his memory is held in the highest

esteem in Russia. It is one of the customs of the emperors to kiss his relics.

A day is fast approaching when even in iron-bound Russia the gospel of peace shall be preached, and though the converts may not be as numerous as those obtained from other European countries, its proclamation is certain to ease the burdens of the people and leave the nation without excuse in the day of God's judgment.

TOPICS OF THE TIMES.

The Happiness of the Saints.

A PERSON in reading the history of the Latter-day Saints and becoming familiar with all the trials and vicissitudes which they have had to meet and pass through, would naturally suppose that they deserve much pity, because of the unhappy circumstances which have surrounded them. We naturally associate happiness with prosperity, and unhappiness with afflictions and misfortunes. Human experience suggests these conclusions. But it is a remarkable fact, and well worthy of study and examination by those who are not Latter-day Saints, that notwithstanding the trying and difficult circumstances through which the Church of Jesus Christ has passed, probably no happier people could be found, even in those days of distress, upon the face of the earth. Our community has demonstrated the fact that external circumstances, though they may be unfavorable, do not destroy happiness. Of course, they are painful and disagreeable, and human beings would like to avoid passing through them; yet a large degree of happiness can be enjoyed by rightly constituted persons who have kept the commandments of God, even under the most unfavorable circumstances. Men and women who depend upon external circumstances to produce their happiness have not discovered the true secret of happiness. Genuine pleasure and durable enjoyment must proceed from within. If we do not live in perfect

harmony with the laws of our being and with the laws of God, as far as we understand them, there is always something wanting.

Obedience to the gospel has had a wonderful effect upon those who have espoused it. Every yearning of the human heart for that which is true, lovely and pure can find gratification in the principles of righteousness which God has revealed. The general testimony of the adults who have joined this Church has been that before they embraced the principles taught by the Elders of our Church there was something wanting. They had desires which were not gratified, and which they could not have gratified in any of the systems of religion that were taught around them. But after they embraced the gospel, all these desires were fully gratified, and their souls were satisfied. A sweet and heavenly spirit of contentment entered into their hearts, and they were made exceedingly happy. A pure spirit of happiness took possession of them that was not dependent upon external circumstances. Its fountain was within themselves, and was no doubt the Spirit of God which had been given unto them through keeping His commandments and obeying His ordinances.

It has been remarked that members of some religious denominations outgrow the first love that they had when they were converted, and that they look back to the days of their conversion through their subsequent lives as the time when they enjoyed in the greatest fullness those good feelings which made them so happy. But this is not the case with the Latter-day Saints who have done their duty. In looking back to the days of their conversion and entrance into the Church they see that they were but babes, and that their knowledge and joy and satisfaction have increased from that day forward. The reason of this is, that they have not entered the Church under the influence of excitement and with an enkindled imagination; but they have beheld the truth and have espoused it through the convincing power of the Spirit which rested upon them; and as the

knowledge of the truth has increased within them they have learned to appreciate more and more the beauties of the religion of Jesus Christ, and their happiness and contentment have been increased thereby. This is as it should be; for the gospel, being the plan of salvation devised for the redemption of man, is admirably adapted in every particular to meet and satisfy all man's wants and aspirations. There is nothing deficient in it. It is perfect as a whole, and in all its details; and its effect on the human character is to elevate it, bring it nearer to heaven, and to give it all the elements of true happiness.

It is wonderful how the Latter-day Saints have borne up under the afflictions and persecutions which they have had to bear. Had they not been sustained by divine power, they must have succumbed and broken down; life must have been so dreary and wearisome to them that they would have lost all hopes and sought death as a relief from their troubles. But in the midst of the deepest sorrow they have been sustained, and been joyous and full of good cheer. In the midst of the mobings that the people endured in the early days, and since that time in crossing the plains without any definite knowledge as to where they were going or what the circumstances would be which would surround them, they were cheerful, hopeful and undismayed. Gloomy feelings did not oppress them; and though they were short of many of the comforts, and in some instances of the necessities, of life they were not depressed.

Many people in the world imagine that if they can only reach heaven, they will be perfectly happy. The murderer is often told on the scaffold that if he will only believe in Jesus he will be pardoned and will go right to heaven, and many of the vilest characters in society have died under those circumstances, with that hope. But let such a being be ushered into the society of the blessed and the redeemed, and he would be in torment, because his life had been spent in violating the principles upon which the bliss of heaven is founded. Beings who go to heaven must

have heaven developed within them. There must be harmony between themselves and their surroundings when they get there. Unless there is, it would not be heaven to them. And this is a principle that should be understood by the Latter-day Saints.

The power of being happy is to some extent placed within our reach. The Lord has revealed the laws which, if obeyed, will bring about perfect harmony between ourselves and heavenly things. The more strictly we obey these and carry them out in our lives, the nearer we approach angelic perfection. By the aid of the Spirit of God we can control our evil propensities, our violent passions, our angry dispositions, and live in strict consonance with divine principles. It has been through obedience to these principles that human beings have reached the angelic. The Son of God Himself, while on earth, lived in strict conformity with these principles. He taught them to His disciples, and so far as they obeyed them they became like Him and were one with Him. The Savior carried out practically in His life the principles which He taught. When He was spit upon and smitten, mocked and scourged, crowned with thorns and crucified, He was not provoked to anger. Though reviled, He did not revile again. But in those hours of deep distress and anguish and excruciating trial He practically exhibited in His demeanor and in all that he said the grand truths which He taught as His gospel. If He had failed in doing this, He would not have been the admirable and adorable character that He is. He has set the example, and it is our duty to follow Him.

The Editor.

SEARCH AFTER HAPPINESS.—If you cannot be happy in one way, be happy in another; and this facility of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run about looking for felicity, like an absent-minded man looking for his hat while it is on his head or in his hand.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 4.—The Baptism of Jesus.

PLACES.—Judea, Jerusalem, Nazareth, The Jordan. Age of Jesus—30 years. TEXT.—Mark 1: 1—12.

1. The beginning of the Gospel of Jesus Christ the Son of God;

2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3. The voice of one crying in the wilderness,¹ Prepare ye the way of the Lord, make his paths straight.²

4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.³

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.⁴

6. And John was clothed with camel's hair, and with the girdle of a skin about his loins; and he did eat locusts and wild honey.⁵

7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.⁶

8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.⁷

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.⁸

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:⁹

11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.¹⁰

12. And immediately the Spirit driveth him into the wilderness.¹¹

¹ Matt. 3: 3. ² John 1: 23. ³ Luke 3: 3. Matt. 28: 19. John 3: 5. Acts 2: 38. Acts 22: 16. III. Nephi 11: 25. 19: 11-13. 11. Nephi 31: 6, 7. III. Nephi 7: 25. Moroni 8: 4-22. Doc. and Cov. 20: 73, 74. 19: 31. 68: 27. ⁴ Matt. 3: 5. Luke 3: 7. ⁵ Matt. 3: 4. ⁶ Matt. 3: 11. Luke 3: 16. John 1: 27. ⁷ John 1: 32. ⁸ Matt. 3: 13. Luke 3: 21. ⁹ Matt. 3: 16. Luke 3: 22. ¹⁰ Matt. 3: 17. Luke 3: 22. ¹¹ Matt. 4: 1. Luke 4: 1.

LESSON STATEMENT.

In this lesson we have an account of John the Baptist preaching and baptizing in the region about Jordan. We have also his testimony regarding the Savior, who was to come after him. Then we have the story of Jesus coming from Nazareth in Galilee to John and

being baptized by him in the river Jordan. As soon as the Savior was baptized the heavens opened and the Holy Spirit, as a dove, descended upon him, and there came the voice of the Father from heaven, saying, Thou art my beloved Son, in whom I am well pleased. After his baptism, Jesus, by the guidance of the Spirit, went into the wilderness.

NOTES.

RIVER JORDAN.—The chief river in Palestine. It rises in the valley between Lebanon and Hermon, and after passing through Lakes Hermon and Tiberias, ultimately empties its waters into the Dead Sea, 1,289 feet below the level of the Mediterranean. Its whole length, in a direct line, is only 120 miles, but in its windings it is above 240 miles.

DESERT.—A region in Palestine, sometimes also called a wilderness. It consisted of a tract of country destitute of inhabitants, but not destitute of vegetation, which is the usual idea of a desert.

JOHN THE BAPTIST.—The son of Zacharias, an aged priest, and Elizabeth, his wife (*Luke 1: 13*); he was born about six months before Christ. His birth and work were predicted by the angel Gabriel (*Luke 1: 5-15*), and by Isaiah (*Isa. 40: 3*). He grew up in solitude; and when about thirty years of age began to preach in the wilderness of Judea, and to call men to repentance and to reformation.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That John the Baptist came as the forerunner of the Savior to open up the way before Him. 2. That he had authority from God to preach and baptize. 3. That the Savior, though without sin, was baptized that He might fulfill the law of the gospel. 4. That all persons who can exercise faith and repent of their sins should be baptized. 5. That baptism is by immersion, and for the remission or forgiveness of sins. 6. That little children, not being sinners, need no baptism, until they arrive at the age of accountability, the atonement of Jesus Christ being all sufficient for their salvation. 7. That Jesus and the Father are two separate and distinct persons, as Jesus was on earth, at his baptism, while the Father was in heaven, whence He spoke. 8. That the Father was well pleased with Jesus for being baptized, and thus setting an example for all the peoples of the earth to follow.

QUESTIONS ON THE LESSON.

1. What is the subject of this lesson? 2. Who was John the Baptist? 3. What was he clothed with? 4. What had he about his loins? 5. Where did he preach? 6. What did he preach? 7. What is repentance? 8. What is baptism for? 9. What do you mean by remission? 10. What do you understand by sins? 11. How are persons baptized? 12. Who do not need baptism? 13. Who gave John authority to baptize? 14. Who have authority to baptize in these days? 15. In whose name are persons baptized? 16. What must go before baptism? 17. Who went out and were baptized by John? 18. What did they confess? 19. What did John say about one who should come after him? 20. Of whom did he speak? 21. With what should Christ baptize the people? 22. Where did Jesus come from? 23. Where is Nazareth? 24. By whom was Jesus baptized? 25. What took place when Jesus came out of the water? 26. What were opened? 27. What descended upon Jesus? 28. What was heard from heaven? 29. Whose voice was it? 30. What did the Father say? 31. Where did Jesus go after His baptism?

ILLUSTRATIVE PASSAGES.

THE VOICE IN THE WILDERNESS.—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. —*Isaiah 40: 3.*

And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord:

Yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water.

And after he had baptized the Messiah with water, he should behold and bare record, that he had baptized the Lamb of God, who should take away the sins of the world.—*1. Nephi 10: 7-10.*

THE BAPTISM OF CHRIST.—Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then He suffered Him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—*Matt. 3: 13, 7.*

TO PRIMARY TEACHERS.

IN CONNECTION with the lessons contained in the Sunday School Leaflets, we propose to publish from time to time practical suggestions for the benefit of the teachers of primary classes in our Sabbath Schools and for Primary Associations.

To make a successful primary teacher it requires considerable skill and ingenuity. Not only must the teacher be prepared with information to impart to the class, but he must have some method of attracting the attention of the little folks; and then he should be able to simplify his instructions to suit the capacity of young minds. In order to do all this a primary teacher has to spend a great deal of time and earnest thought to devise means of accomplishing his task satisfactorily. If one method only is used in conducting such a class the pupils will soon get tired of it, and then their attention is lost. On this account the more ways a teacher has of creating interest the more successful he will be in teaching principles to his class.

It is not expected that one individual can suggest all the good plans that are useful to a primary teacher, we therefore design to publish not the plans adopted by any single teacher, but to gather all the practical hints we can from all sources.

There are many teachers in our Sabbath Schools who have adopted some very good ideas in conducting their classes, which have greatly aided them in making a success. If all the good features that are found in well-conducted classes were combined and put in

successful operation by one teacher with his pupils, he would certainly have a model class. Therefore, by explaining these methods many teachers may be able to combine and put into operation some of these plans and thereby greatly improve their present methods of conducting their classes.

Some hints that are suggested may not be practicable in all cases, but the wide-awake teacher who is seeking for new ideas will be able to select from the many suggestions offered those which he considers are most suited to the circumstances of his or her particular class.

METHODS OF OBTAINING ORDER.

The first thing necessary in a class is order, so that the pupils' attention can be obtained. There are teachers who get discouraged in trying to keep order, and declare that with little children it is impossible to have it. This is a mistake. There are other teachers who have the best of order established in their classes, demonstrating the fact that such a thing is not impossible.

The habit of continually reminding the children that they are noisy and scolding them for not giving attention is of little use, because when repeated too often it has no effect upon them.

A very successful primary teacher in one of our Sabbath Schools, and one who has excellent order in her class, makes it a regular practice to prepare for each Sunday a suitable instructive story, which she relates to the class in simple language, so that all can understand. By continuing in this practice the young pupils have learned to depend on hearing a new story each week, and they are always very anxious to come to school as well as to listen attentively to what their teacher has for them. This practice, therefore, is a means of bringing the children to school as well as keeping them orderly while there. At the same time the lesson conveyed by a good moral story is instructive to them.

This same teacher uses a Bible chart to teach her class lessons from the scriptures. By previously studying the lesson she desires to

impart to the class she is enabled to make the narration of the events connected with the illustration upon the chart fully as interesting as the story which she relates.

To vary the exercises, simple songs are taught the class, some of the little ones are called upon to recite verses, and each Sabbath one or two of the members of the class are called upon to narrate in their own way the substance of the story told them or the chart lesson. The class is also reviewed upon what they were taught the previous week, to refresh their memories upon what they have already been told. In this manner the children are kept employed continually while in their class, and there is no need of calling for their attention during the whole of the exercises.

A suitable collection of moral stories for use in a primary class has been published at the JUVENILE INSTRUCTOR Office, and the book can be obtained there. Other stories, songs and lessons for primary use will be presented occasionally in this department of the INSTRUCTOR.

STONEWALL JACKSON'S LIE.

GENERAL JACKSON, says a writer in the *Century*, was once asked the question, "Did you never tell a lie?"

Pausing, as was his invariable manner before giving a categorical answer, as if for review of his consciousness, he said :

"Yes; but only once, so far as I can remember. I was leading my men through a thick chapparal, infested by Mexican guerillas. The balls were flying incessantly, and the broad leaves of the tropical plants were being riddled through and through. They became panic-stricken, and, notwithstanding my repeated order for advance, they hung back. Stepping some distance in front of them, into a narrow pass, where the bullets were whizzing round my head, and the foliage was being cut to ribbons, I called out :

"Follow me, men ! Don't you see, there is no danger?"

For Our Little Folks.

LISTENING TO TEMPTATION.

I ONCE knew a little girl who was not willfully bad, but she was often thoughtless and sometimes disobedient.

One Sunday morning my little friend, Susie, was sent on an errand a few blocks distant from her home. As she started her parents bade her return in time to go to Sunday School. Susie did her errand and as she left the house a small dog ran out barking loudly. Susie was a little frightened, but after coaxing the little animal she went on her way unmolested.

Susie had made a short acquaintance with a new-comer who lived in the suburbs of the town, and now she was tempted to go and see her new friend.

"Go and see Peggy, you will have such a good time," something whispered to her.

She walked slowly and pondered before she reached the corner of the street that led to her home. She felt that it was wrong to disobey her parents, play truant and stay away from Sunday School. But the tempter prevailed over her and on she went till she reached Peggy's home. The girls played, rode on the whirly-gig, and took dinner together.

It was nearly evening and Susie was about to return home, but still

she lingered and the two girls walked out in the garden.

The family owned a large, black dog of which Susie was very much afraid. Peggy told her, however, that if she would stroke him on the head he would not harm her and she would find him a friend. Peggy smoothed the shiny black hair and Susie very reluctantly did as she was advised; when, to her dismay, the ugly, vicious brute jerked up its head and bit her wrist. Painful as the wound was, it was more bearable than the pain which gnawed at her heart, for Susie felt that this was a punishment for her disobedience. Now a feeling of remorse and loneliness stole over her and she must hasten home.

"But how can I screen myself to my parents for my folly?" queried Susie as she walked slowly along.

The tempter was again on hand to get her into deeper trouble by inventing a falsehood. It was not so difficult this time to persuade Susie to do wrong, for the evil one had more power over her.

When she reached home she told her mother that as she passed the shoe-maker's a dog came out, which was true, but that it bit her as she patted it on the head, was not true.

Her kind mother had saved her two nice, tempting apples, which were a treat, as they were scarce in those days. Susie felt that this kindness only stung her more sharply

than a scolding or a sound thrashing would have done.

Oh! How her guilty conscience smote her as she witnessed her dear mamma's tenderness toward her, as she loosened the band from her wrist, applied some ointment and gently replaced the cloth.

Her arm was very painful and lame but Susie could hardly be spared, and before her arm was strong she was obliged to carry her little brother about. The little fellow was all unconscious of the pain it caused his sister. Oh, how her arm would ache! But she dared not complain for she felt that it came about through her own folly. Susie felt very sorry and she humbly asked God to forgive her and help her to overcome temptation.

Once more this little girl was punished for her disobedience. One day Susie was playing with her dolls when her mamma called: "Come Susie, take this letter to the post office."

"I'll come in a minute," said Susie.

Her father was performing a mission in a far-off land, about ten thousand miles from here and the letter was addressed to him. Again her mother called, but Susie waited a little longer and as she moved to reach something, the scissors—or one point of them—intruded in her leg and made an ugly hole.

Then she arose and took the letter, saying to herself as she did so:

"That serves me right, I know it does, for not coming when mamma called me."

After all Susie tried to be good and again she asked God to forgive her and help her to do better.

So you see, dear children, Satan will get you into trouble, but you have to go to God to help you out. And be sure He will always help you if you are sincere and ask in faith and try to keep out of temptation.

Susie is a woman now and she assures me she will never forget the lessons in obedience she so dearly learned.

M. B.

TO OUR YOUNG ARTISTS.

IN No. 2, of the present volume of the INSTRUCTOR is an offer of three prizes for the best drawings, that is those taken from nature and not copied from other pictures, are preferred in this competition. But any one who cannot do so well in making original pictures is at liberty to copy.

We have received specimens of drawings from the following named persons: Rosa Smuin, Lynne; Ettie Kelsey, Springville; Nellie Macfarlane, St. George; Moses Andreason, Mink Creek, Idaho; George and Alice Schow, Lehi; Freeman R. Williams, Mill Creek, and Edward T. Patterson, Bloomington, Idaho. The first two named sent the best specimens, all of which were creditable. Edward T. Patterson sent

us a drawing of a sea gull, and with it the following description of the bird.

THE SEA GULL.

THE sea gull is a very common bird in Bear Lake Valley. It can be seen in large numbers along the lake shore and many of the creeks.

Its body is about the size of that of a pigeon. Its wings are much longer. It flies in a slowly circling course. The wings are of a grayish color, while the body is white. It builds its nest of dried grass and moss near the water in some thick bunch of grass. It lays from two to four eggs. The eggs are nearly like a pigeon's. It does not dive in the water, but catches its prey when near the surface.

In the spring it may be seen flying around and alighting on the ground as it is turned over by the farmer, and eating the grubs and other harmful insects; so the gull is of great use to the farmer.

Edward T. Patterson,

Age, 16 years.

BLOOMINGTON, BEAR LAKE CO., IDAHO.

HISTORICAL EVENTS.

WE have received lists of events in history from Robert Abel, Julia A. Tolman, Bertha E. Hayes, Lillis Sessions, William Jacobs, Ruby Beecher, George W. Skidmore, A. C. Piggott and Clara Leone Horne. The last named has furnished the most

complete list, which is published below. Several of the others were almost as good. We expect many more of our young readers to take an interest in this work. It is new to you all and that may be the reason so few as yet have taken hold of the work.

Send us a list of events that have occurred in the month of February for publication in the INSTRUCTOR for March 15th. By the following list you can get a clear idea of what is wanted. Do not send us dates of no importance. Only those of general interest are desired.

Give the events in the order in which they happened: begin with those for the first day of the month and follow with those of the second, third, fourth, and so on. Write only on one side of the paper.

EVENTS IN THE MONTH OF JANUARY,

Furnished by Clara Leone Horne.

- 1st, 1872, Zera Pulsipher, formerly one of the seven presidents of Seventies, died at Washington Co., Utah, over 82 year of age.
- 1st, 1863, Proclamation of Emancipation issued.
- 2nd, 1882, President John Taylor moved into the Gardo House. A public reception was held and over two thousand people were there.
- 3rd, 1777, Battle of Princeton.
- 8th, 1805, Orson Hyde was born.
- 8th, 1815, Battle of New Orleans.
- 8th, 1882, The Salt Lake Assembly Hall was dedicated.
- 9th, 1861, Mississippi seceded.
- 9th, 1870, Bishop Chauncey W. West, of Ogden, died at San Francisco, Cal.
- 11th, 1827, George Q. Cannon was born.
- 11th, 1847, Newel Knight died.
- 11th, 1861, Alabama and Florida seceded.
- 11th, 1863, Arkansas Post, Ark., captured.
- 12th, 1840, Francis M. Lyman was born.

- 12th, 1870, Woodhull Bros. shipped the first carload of ore over the Utah Central Railway.
 17th, 1871, The Utah Southern Railway Company was organized, with William Jennings as President.
 19th, 1861, Georgia seceded.
 19th, 1862, Union Victory at Mill Springs.
 24th, 1875, A delegation from Salt Lake City had an interview at Ogden with His Majesty Kalakaua, king of the Sandwich Islands.
 25th, 1878, Ebenezer Brown, once a member of the Mormon Battalion, died.
 26th, 1861, Louisiana seceded.

SOMEBODY.

SOMEBODY crawls into mamma's bed
 Just at the break of day,
 Snuggles up close and whispers loud:
 "Somebody's come to stay."
 Somebody rushes through the house,
 Never once shuts a door;
 Scatters her playthings all around
 Over the nursery floor;



THE TWO FRIENDS. (COPY FOR DRAWING.)

- 29th, 1874, Bishop David H. Holliday, of Santaquin, Utah Co., died.
 31st, 1873, The Utah Northern Railway was completed to Logan.

Why is a doctor never sea-sick? He's used to see sickness.

Climbs on the fence and tears her clothes—
 Never a bit cares she—
 Swings on the gate, and makes mud-pies—
 Who can somebody be?
 Somebody looks with roguish eyes
 Up through her tangled hair;
 "Somebody's me!" she says, "but then
 Somebody doesn't care!"

THE LORD IS MY LIGHT.

Key A.

Music by J. R. Sweeney.

:s ₁	s ₁	:d .,r	m	:— .m	s .f	:d .r	m	:— .m	m .f	:l ₁ .t ₁	r .d	:— .d
The	Lord	is my	light,	then	why	should I	fear,	By	day	and by	night	His
m ₁	m ₁	:m ₁ .,f ₁	s ₁	:— .s ₁	l ₁	:l ₁ .l ₁	s ₁	:— .s ₁	s ₁	:f ₁ .f ₁	f ₁ .m	:— .s ₁
The	Lord	is my	light,	though	clouds	may a -	rise,	Faith	strong -	er than	sight	looks
:d	d	:s ₁ .,s ₁	d	:— .d	d	:d .d	d	:— .d	d .t ₁	:r .r	d	:— .m
The	Lord	is my	light,	the	Lord	is my	strength,	I	know	in His	might	I'll
:d ₁	d ₁	:d ₁ .,d ₁	d ₁	:— .d ₁	f ₁	:f ₁ .f ₁	d ₁	:— .d ₁	s ₁	:s ₁ .s ₁	d ₁	:— .d ₁
The	Lord	is my	light,	my	all	and in	all,	There	is	in His	sight	no

t ₁ .r	:l ₁ .r	s ₁	:— .s ₁	s ₁	:d .,r	m .m	:— .m	s .f	:d .r	m	:— .m	
pres -	ence is	near;	He	is	my	sal -	va -	tion	from	sor -	row and	sin,
s ₁	:fe ₁ .f	s ₁	:— .f ₁	m ₁	:m ₁ .,f ₁	s ₁ .s ₁	:— .s ₁	l ₁	:l ₁ .l ₁	s ₁	:— .s ₁	
up	through	the	skies,	Where	Je -	sus	for	ev -	er	in	glo -	ry doth
r	:d .d	t ₁	:— .t ₁	d	:s ₁ .,s ₁	d .d	:— .d	d	:d .d	d	:— .d	
con -	quer at	length;	My	weak -	ness in	mercy	He	cov -	ers with	power,	And	
r ₁	:r ₁ .r ₁	s ₁	:— .s ₁	d ₁	:d ₁ .,d ₁	d ₁ .d ₁	:— .d ₁	f ₁	:f ₁ .f ₁	d ₁	:— .d ₁	
dark -	ness at	all:	He	is	my	Redeemer,	my	Sav -	ior and	King—	With	

CHORUS.

m .r	:s .f	f .m	:r .d	r .l ₁	t ₁ .r	d	s ₁	m	:—	—	:r .,d
bles -	ed as	- sur -	ance the	Spir -	it doth	bring.	The	Lord	.	.	is my
s ₁	:s ₁ .s ₁	s ₁	:f ₁ .m ₁	f ₁	:f ₁ .f ₁	m ₁	m ₁	s ₁	:—	—	:f ₁ .,m ₁
how	can I	ev -	er in	dark -	ness re -	main!	The	Lord	.	.	is my
d .t ₁	:m .r	r .d	:t ₁ .d	l ₁ .r	:r .t ₁	d	d	d	:d .,d	d ₁	:s ₁
walk -	ing by	faith	I am	blest	ev -	ery hour.	The	Lord	is	my	light,
s ₁	:s ₁ .s ₁	s ₁	:s ₁ .s ₁	f ₁	:s ₁ .s ₁	d ₁	d ₁	d ₁	:d ₁ .,d ₁	d ₁	:d ₁
saints	and with	an -	gels His	prais -	es I	sing.	The	Lord	is	my	light,
											the

t ₁ .d .l ₁ .s ₁	— .s ₁	:d .,m	s	:—	—	:r .,r	m	:—	d	:s ₁
light,	.	.	He	is	my	joy,	.	.	.	By
f ₁	:m ₁	— .	:	t ₁	:t ₁ .,t ₁	t ₁	:	s ₁	:s ₁ .s ₁	s ₁
light,	.	.	:	He	is	my	joy,	.	and my	song
d	:d .,d	d	:	r	:r .,r	r	:	m	:m .,m	m
Lord	is	my	light,	He	is	my	joy,	.	and my	song
d ₁	:d ₁ .,d ₁	d ₁	:	s ₁	:s ₁ .,s ₁	s ₁	:	d ₁	:d ₁ .,d ₁	d ₁
Lord	is	my	light,	He	is	my	joy,	.	and my	song
										By

m	:—	—	:r .,d	t ₁ .r	d :l ₁	—	:l ₁	s ₁	:d .,m	s	t ₁ .,r	d :—	—
day	.	.	and by	night	.	.	He	leads,	He	leads	me a -	long.	
s ₁	:—	—	:f ₁ .,m ₁	s ₁ .t ₁ .l ₁	:f ₁	—	:f ₁	m ₁	:m ₁ .,s ₁	s ₁	:s ₁ .,s ₁	s ₁	:—
day	.	.	and by	night	.	.	He	leads,	He	leads	me a -	long.	
d	:d .,d	d	:d	d	:d ₁ .,d ₁	d	:d	d	:d	t ₁	:r .,f	m	:—
day	and by	night,	by	day	and by	night,	He	leads,	He	leads	me a -	long.	
d ₁	:d ₁ .,d ₁	d ₁	:d ₁	f ₁	:f ₁ .,f ₁	f ₁	:f ₁	s ₁	:s ₁	s ₁	:s ₁ .,s ₁	d ₁	:—
day	and by	night,	by	day	and by	night,	He	leads,	He	leads	me a -	long.	

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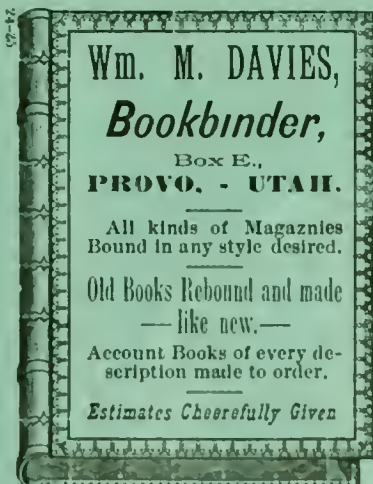
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